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192 807 171 From the above chart, we can observe a peculiarity of the Miao language, which is their method of counting numbers. Usually in other languages the numbers beyond ten consist of the sound for ten combined with other numbers. For instance, in Chinese the number eleven is shih-i, which is a combination of the sounds of shih (ten) and i (one); shih-erh (twelve) is a combination of shih (ten) and erh (two), and so on. But the Miao language in Hainan is not like this. Eleven in the Miao language is not pronounced sip à but 193 171 sip jā; twelve is not pronounced sip ì but sip ngi. This is a notable difference from other languages. Furthermore, there is a peculiarity of the Yao language in Kwangsi. (It is said that this peculiarity is common to all spoken languages of the T'ai people.) This is the reversed sentence construction, in which adjectives are usually put after the nouns instead of before. In the Chinese language we say "blue clothes," "high mountains," and "small chickens"; in the Yao language the word order is usually reversed as in "clothes blue," "mountains high," and "chickens small," etc. (See Report on an Investigation of the Yao of Ling-yün in Kwangsi, p. 26.) I regret that I did not notice whether the Miao of Hainan also had this kind of syntax.

191 184 The spoken language of the Miao of the different areas in Hainan seems to be lacking in uniformity. The above list is based upon my personal study of the dialect spoken by the Miao of Ang-chi village of Ta-chi in Pao-t'ing district. But according to Hainan Tao Chih /Annals of Hainan Island/, edited by Chen Ming-shu and others, the Miao dialects of Yai district (the present Lo-tung) and Lin-kao district (the present Pai-sha) seem different from that of Ang-chi. Some works are listed below for reference:

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	Miao Words of Yai district	Miao Words of Lin-kao district
one	ji	a
two	in	i
three	dam	to
four	se	ti
five	ngn	ta
six	luk	cho
ear		nann
eye		ngan
mouth		yup
nose		cham

/23/ Chapter III. Economic Conditions

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1. Geographic Environment and Economic Life

The essentials of man's economic life are always inevitably influenced by the geographic environment. This is particularly evident with the Miao. We have already learned that the Miao came to Hainan only in the Ming period. At the time of their arrival, the level areas along the coast were already completely occupied by the Chinese, and they were not able to get a foothold. Moreover, the hilly country in the interior was occupied by the Li, who also left no room for them. As a last resort, therefore, they were forced to live on the upper slopes of the great mountains in the center of Hainan where irrigated rice fields were very rare. This has greatly limited their agricultural development. However, the dense mountain forests are the habitat of birds and wild animals, and in this respect nature is bountiful to the Miao. Hence the Miao have

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H M 648 439 /123 cont'd/ economic tie between the Chinese and the Li, and the Chinese and the Miao. I have discussed this aspect in detail in my other books. (For commercial relations between the Chinese and the Li, see Report on an Investigation of the Li of Hainan Island, chapters 4 and 5; concerning commercial relations between the Chinese and the Miao see chapter 3 of this book.) The commercial relationship between the Miao and the Li is not very important, yet it does exist. The barter trade by which the Miao exchange their bamboo products with the Li for rice is an example.

H M 177 191 In the wake of economic penetration, cultural blending is brought about. It is needless to say that Chinese culture is in the leading position. The most obvious aspect is that the Chinese language is very popular among both the Li and the Miao. Language is the principal medium for the exchange of opinion. It is indispensable in trade. Hence both the Li and the Miao have learned to speak the Hainan dialect of the Chinese language. Similarly, the Li and the Miao have learned each other's languages. Moreover, in order to take part in the complicated intercourse with the Chinese, the Li and the Miao both are anxious to accept Chinese culture, and the simplest way is to learn the Chinese written language. A long time ago, both the Li and the Miao established schools /124/ and invited the Chinese to teach there. Besides these, all their customs — clothing, manner of eating, housing, wedding and funeral services, etc., are greatly Sinicized. This is particularly true of the customs of the Li, because they have had more and frequent contacts with the Chinese than the Miao. This cultural influence between ethnic groups can be found anywhere one cares to investigate. There is less to be said about cultural influence between the Li and the Miao because they themselves have become two tributaries of the large stream of Sinicization.

H M [97]

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H M 648 We should also frankly admit that many other complex problems exist among these three groups. For the future of Hainan or even the future of the Chinese, these problems must be satisfactorily solved.

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

776 Demons that are human souls are called glaŋ but the demons that are the souls of cows, water-buffalo, sheep, goats, pigs, cats, dogs, chickens and ducks are called ts'ao. These appear in the forms of the creatures whose souls they are. They injure people, often causing babies to die. There is a demon that comes out of caves that is called a bo tsao. It may change into creatures that eat people or cause pains and sickness. Mountain demons are called glaŋ To or glaŋ bi and sometimes cause people to die. What is called in Chinese a *yao ch'i* 妖氣 or a *chin ch'i* 精氣 is the demon of a snake, a frog, or a toad, etc.

• [191] When a person is crazy or speaks in a meaningless or a silly way, it is called glaŋ lo or demon talk. It is thought that the person is possessed by a demon and that the demon is speaking through him.

The gods or idols of the Chinese are regarded as demons and are called glaŋ mjao. The first word means demon but the Ch'uan Miao do not know the meaning of the second word. It seems to me that it must have come from the Chinese word for temple 廟 so that the phrase might mean "demon in the Chinese temple." Here we have a parallel to what happened in ancient times in Persia and in India. The two branches of the Aryan race became enemies and with the two hostile people the gods of one became the demons of the other.

[523] The Ch'uan Miao believe that a person should not kill too many wild animals. If he does, their souls will become demons and will avenge themselves by killing him. There was a family of famous hunters named Haiung. The father with the dogs was driving the game out of the woods. A son was waiting to shoot the game on a path where they were likely to come. He thought his father was a wild boar and shot him dead. It was thought that the souls of the animals they had killed had caused this to happen.

776 551 In the minds of the Ch'uan Miao, as shown by their legends and confirmed by their own statements, people may change easily into tigers, cows, fish, foxes, snakes, rats, crabs, frogs, banana trees and vines, and from these back into persons. People most commonly turn into tigers. Those whose names are Wang in Chinese and Tang in Ch'uan Miao T'ao in Chinese and glo or black in Ch'uan Miao and to some extent those whose names in Chinese are Chang, frequently change into tigers and back again into human beings, but it is less common for others to do so unless a witch, called in Ch'uan Miao bo ntsong, bewitches them. She changes men into tigers and women into witches like herself; these bewitch others in the same way. She and the women she has bewitched may look like human beings or may be invisible and more or less frameless.

[754]

39: Bernatzik--606 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

/448 cont./

A M 114 197 Recapitulating, it must be stated that neither the language of the Meau or that of the Akha has been investigated scientifically. An urgent task for the linguistics of Farther India is to concern itself with the basic problems involved.

/449/

Chapter 29

Writing

M 114 212 A [212] Whereas there is no information concerning any writing of the Akha, and the Akha groups studied by me had no letters at all, the information available concerning the writing of the Meau is rather contradictory.

Lajonquière (1), Abadie (2), and Dhuraratsadorn (3)

1. II, p. 321.

2. Page 151.

3. Page 171.

regard the Meau as complete illiterates. It is said that there are only very few Meau who know a few and at that Chinese characters, which they pronounce with Chinese phonetics. It is reported of other Meau in China that they write and speak Chinese (4).

M [191]

4. Ch Hch'kfsch, Vol. II, Ch. 10, p. 42.

M [175] In any case, these authors say nothing about the Meau having a writing of their own. In contrast to this, Seidenfaden (5)

5. II, p. 195.

Miao AE5

/459 cont./

181 In the literature the character of the Meau is judged
648 very differently. They come out the worst in the Chinese sources, which is understandable if one considers the fact that in four thousand years of struggles the Meau have not yet been completely subjugated and assimilated. Thus, the oldest part of the Schu-djin, which supplements the Bamboo Annals, characterizes them as follows: "These Meau are really stupid, silly, conceited, and without respect! Insolent and stubborn, they do not walk the path of righteousness and they destroy virtue!..."

181 The authors of other nationalities, however, especially
674 Europeans, come to totally different conclusions, and many authors stress above all, besides many other good qualities, the honesty of the Meau. Thus, Savina (1) emphasizes: "Theft is

1. II, p. 232.

extremely rare." Since not all of the peoples neighboring the Meau can boast of such honesty, the members of these peoples positively search for an explanation of this, to them, very inexplicable phenomenon, and /460/ Dhuraratsadorn (1) writes

1. Page 170.

that the Meau have: "as a result of a strange character trait, an aversion to petty thefts." If they "wished to steal, this had to be done on a large scale. Forming bands /Platten/ and companies, they pillaged and, if necessary, did not shrink from murder." Actually, however, the "pillaging expeditions"
[921] assumed by the author were a matter of war actions in the eyes of the Meau and had nothing at all to do with crime!

181 Marabail (2) gives the following characterization: "The

2. Page 463.

[491] Meau is likable, honest, industrious, warlike, and intelligent. He learns foreign languages quickly." I, too, was often able

Miao AE5
AKha A04

M /460 cont./
181 to observe this talent for languages. The Meau usually speaks
[191] at least one and usually two or more foreign languages in addition to his mother tongue. To possess knowledge is regarded among the Meau as wise; a person without knowledge is stupid, as they say. It was often expressed: one who masters life,
M [46] knows how to do the work in the house and in the fields properly,
[555] is wise. The desire for the best performance is already shown by this attitude, and likewise by the competitive games of the children (see the chapter, "Life in the Community," the section, "Children at Play and Work").

M 181 Almost all the authors mention the indomitable desire
648 for freedom of the Meau, which is already apparent from their historical traditions and the organization of their army, as well as their aversion to being ruled by members of other peoples. Abadie (3) asserts: "It is necessary to mention the repugnance

3. Page 163.

with which the Meau suffer their subordination under a Thai chief. Even if this is limited merely to trifling matters which only rarely affect the life of the Meau..." Savina (4) also

4. II, p. 232.

emphasizes this desire for independence, and Lajonquière (5)

5. II, p. 302.

gives a brief outline characterization: "The 'Meau' is regarded as an intelligent and skillful worker. The characteristic trait of his moral attitude is his deep love of freedom. At the slightest punishment or limitation, he sets out with all his belongings to seek a corner where he will find freedom. He is courageous and daring, keeps his word, and is open in his speech."

A M 147 Moreover, I found the Meau physically strong, hardened, and capable of great resistance against hunger, thirst, and all physical exertion. The women, however, sometimes appear

AKha A04
Miao AE5

A 152 648

/473 cont./ of it back to their villages, the Akha, unbusinesslike despite their covetousness, squandered their earnings.

A 574 123

Another characteristic contrast in relation to the Meau was striking. The extremely hospitable Meau, as was pointed out, showed real gratitude for the board and lodging that we provided for them in the city, whereas the Akha, though they had charged me as much as possible for everything in their villages, now viewed it as their manifest right to live as guests at my expense. In one respect, however, the members of the two mountain peoples were alike, namely, in their homesickness for their mountains, which was openly expressed, though they stayed in the city for only a few days and were offered so much that was new and stimulating there.

A 152

A 181 556 555

Whereas the Meau value ability in itself, among the Akha the material possessions are of primary significance in evaluating a person. Among them the one who has much money and adornment is regarded as wise. /474/ It was also stressed several times that a person is wise and clever if he knows how to speak well, for the Akha are much more fluent in speech than the Meau. Among the latter, the women are superior in expressing themselves, whereas among the Akha the men surpass the women considerably.

A M [156] [191]

A 123 574 609 622

Their fluency of speech, as well as their mistrustful reserve, was in evidence on the occasion of the first greeting in front of an Akha village. In accordance with the custom, we waited at one of the entrance gates until we were given permission to enter the village. If the visitor is of high social position, the guest is received by the chief himself in solemn fashion. When we visited a large Akha village at the foot of the Doy Tung, we experienced such a reception, which I described in my journal as follows: "We stopped in front of the six large gate-arches decorated with carvings, through which no stranger may pass without the express approval of the chief. Three old men, the chief of the village among them, solemnly approached us in greeting, squatted on the ground, and offered us rice, salt, and water in a flower-decorated bowl. They offered us a welcoming drink in small bowls full of rice liquor.

A [273]